3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

In the first case the answer is easy. The Wakhis are certainly of totally distinct stock from the Burusho. Much more difficult is the question of the relation of the Burusho and the Shina-speakers. My visual impressions would lead me to regard the Shèn of lower Nagir as an essentially different people from the Burusho of Hunza. They seem to me to represent a distinctly lower type in regard to apparent mentality and sanitary ideals. A large proportion of the child-population of Minapin and the villages below it are cretinous in appearance and dirty in person. I have not had an opportunity of comparing the people of the Hunza Shèn villages of Hindi and Mayun, either with their Nagir *vis à vis* or with their Burusho fellow-"nationals". How far again is there any difference between the Burusho of Hunza and the Burusho of Nagir? That is a question which I cannot answer from any adequate personal observation; but it is the general impression among European visitors that there is a marked difference in temperament between the two peoples. The Hunza Burusho are felt to be a happy and cheerful people, their Nagir counterparts give an impression of something approaching sombreness and depression. This alleged difference is attributed to the effect of living respectively on the sunny and on the shady, in winter almost sunless, side of the valley. It might also be in part attributable to political conditions or religious outlook.

There is a further criterion which is of dubious value, but may be worth brief mention here. In 1924 I took a number of anthropometrical measurements of men of all parts of the Gilgit Political Agency. The subjects were members of the Gilgit corps of Scouts, and so were all men in their prime, mostly in early manhood. These measurements were recorded uninstructedly according to an antiquated scheme of Topinard's and modern experts have judged them not worth wasting time and labour on, but they were taken on a consistent technique and are therefore comparable among themselves. I shall quote here only measurements which, in the nature of things, it seems probable are reasonably correct. The figures given are averages obtained by dividing the sum total of measurements in each case by the number of subjects.

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

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District	Number of Subjects	Head Measurements in Centimetres			Cephalic Index	Height in Feet & Ins.
		Ant.-Posterior Diameter	Transverse Diameter	Frontal Minimum		
Hunza . .	138	19·135	14·833	10·423	76·834	5′ 6$\frac{8}{11}$″
Nagir . .	152	19·411	14·256	9·536	73·424	5′ 5$\frac{1}{2}$″
Yasin . .	78	19·035	14·788	10·413	77·714	5′ 6$\frac{1}{10}$″
Gilgit . .	40	19·362	14·493	10·075	74·931	5′ 4$\frac{15}{16}$″
Astor . .	43	19·005	14·494	10·197	76·306	5′ 3$\frac{1}{2}$″
Punial . .	65	19·165	14·611	10·342	76·286	5′ 5$\frac{13}{15}$″
Kuh-Ghizer	78	19·099	14·791	10·217	77·432	5′ 5$\frac{10}{11}$″

Without allowing too much importance to these figures, we may tentatively accept a considerable difference between the Hunza and Nagir subjects in cephalic index and its factors, in frontal minimum and in height. The Nagir type seems to approximate to the Gilgit type, while the Hunza type approaches to that of Yasin. These conclusions receive further support from a detailed examination of the figures. I have plotted the numbers under each figure of the anterior-posterior and transverse diameters of the head, and of the height, and very similar curves are yielded by the Hunza and Yasin records; and the same holds of the Nagir and Gilgit records.

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My own visual impressions, however, for what they are worth, would suggest that in physique and feature there is a perceptible difference between the Burushaski-speakers of Hunza and the Werchikwar-speakers of Yasin. It is to be noted that both the Hunza and Nagir subjects are almost entirely Burusho; only a few individuals of those measured came from the Shina-speaking villages. This difference in the attitude to a very mild form of militarism may indicate an inherent difference of temperament. On the other hand it may be due to economic or other unsuspected causes.

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

312 423 And so life seems to go on. Even water rights, the turning of the carefully-husbanded water on to the land of the various groups in succession, appear to be exercised, according to the recognised scheme, by those concerned without recrimination. But at this season water is plentiful.

562 884 Women here hold a position of freedom and respect rare in the East. Young and old they move freely about, unveiled and unaccompanied. They mingle and converse quite naturally and unselfconsciously with men. No doubt everyone knows everyone else and many are related. Young marriageable girls are as free and open-faced as the married women.

609 123 To the stranger within their gates, at any rate to the Sāhib and Mīm sāhiba, strayed out of another world, everyone is courteous and cordial, welcoming approach and questions, anxious to give information, amused at and appreciative of stumbling efforts to speak their difficult language, inviting them to their work parties in their fields or their leisure gatherings in their shady gardens. Always there is perfectly natural, self-respecting courtesy and good feeling, never that servility, false familiarity, self-assertiveness or aggressiveness characteristic of those who suffer from a sense of real or imagined inferiority.

This may appear a roseate even idyllic picture, and no doubt there must be darker patches on the reverse side of it, but these do not appear to dim the general effect.

184 157 So much for the Hunzukuts Burusho. Of their Nagir neighbours I can say little. In casual contacts I have found them also friendly and courteous. The general impression is that they are not so actively cheerful as the Hunzukuts.

000 We may now turn our attention to the speakers of Werchikwār (Worčikwar). That language is spoken only in the Wershigūm valley, known as the Yasīn district from the name of the village adjoining the administrative headquarters. The linguistic situation existing in Yasīn is shown in the following table:

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza
Nagir

CHAPTER 49

Hunza vs. Nagir

184 After I've had some time to think over the experiences of my visit to Hunza, I've been asked by others and I've also asked myself, "Is there any reason for the evident superiority of the Hunzans over the neighboring peoples?"

So I took the case of the people of Nagir, for example, and made comparisons with them. I'm not even sure whether that is a fair or proper means of comparison.

It seems somewhat strange to me that while the virtues of the people of Hunza were being extolled, the bad features or unredeeming qualities of the people of Nagir were being brought to the fore. So I took pains [101] to search and investigate and I came up with the fact that the people of Hunza and Nagir are of identical stock and that it was people originally from Hunza who populated Nagir.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza
Nagir

Then wherein lies the difference? What happened through the years to create the obvious difference that everyone sees and feels the minute he comes into the territory? I am not an anthropologist, nor have I training in any scientific field. Therefore, I am quite unprepared to speak with any degree of authority, but I am told the difference is that the people of Nagir accepted or welcomed strangers and settlers from other parts of the area and thus, they became a polyglot group of mixed blood, habits, customs, religions and thought, whereas the Hunzan people, then and today, discourage outsiders from coming to live among them in their country. Then, too, I guess another important factor looms and that is that Hunza is not nearly as inviting from an economic viewpoint to a man coming from another part of the world to settle, whereas Nagir does offer many more advantages.

For me to assert that there are no mixed bloods in Hunza would be an untruth, because even in my travels about the towns and along the road, I saw distinct types that were not of the run-of-the-mill Hunzans. Some were distinctly Chinese and I am also reasonably sure that there is a fair amount of Afghan blood among the Hunzans, besides Russian—for, as you may recall, Russia is but a scant 14 miles away.

It is not my intention to try to build up a case for true-bloods as being the Hunzan heritage, for history clearly indicates that it is among the people of mixed bloods where the greatest advances are made in science, industry and the creative human arts.

In Hunza there are very few plains or expanses where farming on a large scale could be practiced. However in Nagir it is quite different. There were sections through which we passed that were wider than the eye could reach, covered with good soil that was carrying

184 a good crop of various kinds of grains, forage, vege-
241 table crops and fruits. In Hunza this just doesn't occur.
311 The terrain is steeper, more precipitous, more difficult and seldom if ever does a flat open area come within the limits of normal vision.

[133] Then, too, Nagir has many more nullahs formed by the melting glaciers. Rakaposhi is located in Nagir and surrounding it are many snowfields and glaciers which are used, trained and harnessed to irrigate their country.

Indubitably, the fates and nature have been much kinder to Nagir than they have to Hunza.

438 Let me also tell you frankly that on many occasions the people of Hunza purchase or barter various types of food from Nagir. I asked the ways and means that [437] were used in effecting these deals and found that in most cases money—earned by the Hunzans in service in the army, portering for expeditions and given to them as gifts—was the means.

184 One might gather from what I have said and even [628] from talking to various people or natives of the area, that the Nagirwals and the Hunzans are deadly enemies. But that is not true. The people of Hunza [186] think themselves much better than the people of Nagir. They do believe that they are handsomer, healthier, cleaner and are better husbandmen, but yet there does not appear to be any cases of conflict, physical or armed, between the two peoples.

123 I recall a little incident that may be of some interest. We rounded a spot—I guess it was 10 or so miles from Minapin—on the way up to Baltit and there we saw a decrepit, ragged looking Nagirwal. In his hands he [231] held a pair of chickens. They were the typical chickens of the area—full grown but the size that our chickens are when they're half grown. He waved them in front of us as though indicating they were for sale or could be